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the word is confined to Northern speech. Hence we have no right use a Wessex **gïen* (**gïena*) in support of the above theory.

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NEGRO-ENGLISH.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—May I enter a mild protest against the serio-comic view which a recent writer in *Anglia* takes of Mrs. Stowe's knowledge of Negro-English in our South?

P. Grade, in an article entitled "Das Neger-Englisch an der Westküste von Afrika," makes my study of "Negro-English" (*Anglia*, vii, 1884) largely the basis of an extended inquiry into the linguistic phenomena that have grown up among the English-speaking tribes of Togo and the Camervons. While I have not the least objection to the very flattering use to which he puts my collections and observations in the course of his inquiry, it is rather a shock to one's nerves to have 'Uncle Tom's Cabin' constantly cited in illustration of American Negro usage, phonetics, and philology. The fifty pages of my study, such as it is,—and it does not profess to be 'scientific,'—were based upon lifelong residence in the South in many different states; and where my own experience failed me I called in constantly the help of born Southerners who had thrown into literary form their reminiscences of the negro.

May I, *en passant*, call the attention of the American Dialect Society to this most interesting field of research, before it is obliterated by the advancing school-ma'am?

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KENTS' CYNEWULF'S "ELENÉ."

TO THE EDITORS OF MOD. LONG NOTES.

SIRS:—As I was recently reading Cynewulf's "Elene" in Prof. Kent's edition (Ginn & Co., 1889) I was struck with his interpretation of ll. 348-9, "*panon ic ne wende æfre tō aldre on sion mine*," From that time (see *panon* in glossary) "I never turned my face to life, i. e., to the things of this life." Might it not be better rendered, "Thence (i. e., from God) I shall

never turn my face for ever"? "Tō aldre" would, if so translated, simply strengthen "æfre" and mean, forever. For this use compare "Judith" l. 120, "Béowulf" ll. 956, 2006, 2499. This is also more in accordance with the passage of the Bible referred to, Ps. xvi, 8, "I shall not be moved." To l. 353 Kent makes a query "Where does *Essaias* make this prophecy"? Ll. 353-363 are a paraphrase of Isaiah I, 2, 3, and the Latin at the bottom of the page gives those two verses, with the exception of one word, verbatim from the Vulgate.

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TRAINSTEAD.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—In his book on the English language, Prof. Lounsbury speaks of the self-explaining compounds which were so numerous in the Anglo-Saxon, but which are seldom coined in its lineal descendant, our own tongue. Many were lost during the Middle English period by the substitution of Latin words. The compound *sunnen-stede* was used in Early English to denote the place where the sun seems to stop, both in Cancer and in Capricorn. Had it not been lost it would have been *sunstead*, but it was supplanted by *solstice* (*solstitium*), which remains in use to this day. There are a number of words in modern English which are compounded of the Anglo-Saxon *stede*. Of these, *bedstead* and *homestead* are everywhere used. *Roadstead* (*ridan*, to ride, and *stede*) is in common use on the sea coast, though seldom heard elsewhere. Three others are *steadfast*, *steady* and *instead*. Now if it is allowable to go back to the Anglo-Saxon for a word when other sources have failed to give us an exact one, we can do so with advantage in the following case: there is a diversity of opinion as to the word we should use to designate the place where the train stops. For many years we have used *depot*, an importation from the French. The French people themselves use *debarcation* and more frequently *gare* while *depot* with them means a storehouse. It is misused when applied to the place where the train stops. Station (*statio*) is